4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

Then the next was "R-r-r, r-r-r, r-r-r," and with this they imitated the pulling of a rope.

Then "Pirrero, pirrero; pirrero, pirrero," was the sound accompanying the action of rowing, imitating the squeaking of the paddle produced by the friction on the canoe.

The movement of the arms changed according to the sounds uttered, but the hopping was kept up continuously. The game reminded me much of our Sir Roger de Coverley, in a more barbarous form, but certainly not less pretty than our old country dance.

AINU WOMEN DANCING, PIRATORI.

Late in the afternoon all the men came out of the hut, and by a winding path I was taken to the valley along the river, at the foot of the cliff on which Piratori is built. Benry and all the other chiefs remained on the cliff. Bareback races formed the next and last event in the programme, and the chiefs were to witness them from their "high point of view."

There was great excitement as to who should ride the ponies. The Ainu are fond of sports, and I noticed that ultimately they were sharp enough to select their jockeys from among the lightest men. The winner of each race had a good

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time of it, but the other unfortunate jockeys were pulled off the ponies by the angry mob, and knocked about as worthless beings.

The evening came, and with the dying sun ended that memorable day of festivities. I retired. Distant sounds of the *menokos*, still enjoying themselves, came to me with the wind, but fainter and fainter they grew as it was getting darker.

"Pirrero! Pirrero! Pirrero!" I heard again, till at last the sounds faded away into a mere murmur, and I fell asleep.

The morning that I left Piratori, old Benry put on his regal clothes and crown to bid me good-bye.

PIRATORI WOMAN IN COSTUME.

"Nishpa, Popka-no-okkayan" ("Sir, may you be preserved warm"), said the old chief, in the Ainu fashion of bidding farewell; "I have a pain in my chest, owing to your leaving Piratori, but I shall accompany you part of the way."

I dissuaded the old chief from doing that, but he went on, with his plaintive voice: "Nishpa, you must tell in your country that Piratori is a nice place, and all the Ainu are good people. Not like the Shamo" (Japanese; also half-breeds), "for they are bad. You must return soon," he added, and, taking my hand, he pressed it to his hairy chest. He then took me to his hut again, and there renewed his farewells, and I renewed mine to him, to his *great* wife, and to his house, for it is part of the Ainu etiquette to bid good-bye to the house of a friend as well as to the owner of it.

The return journey to Saru Mombets was accomplished without much difficulty.

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Ainu men are indolent, save under excite- 147
ment. They will cover a long distance—say forty miles—in one 484
day, bear-hunting, and not suffer from great fatigue, while they will not be able to walk half that distance under less exciting conditions. The average distance which an Ainu can walk in one day on a fairly level track does not exceed twenty-five miles at the rate of two and a half miles an hour. The distance he can run would not go beyond ten English miles, and this is partly from want of training, as he never runs if he can help it. If, however, the walk of twenty-five miles, or the run of ten miles, had to be kept up for several days in succession at the same pace, few Ainu could manage to hold out for more than three days at most; while a walking average of fifteen miles and a running average of six miles each day could be kept up for a week. In walking and running women are as good as men in one day's distances; but, contrary to what they are in manual labour, they lack endurance in locomotion, and break down after the second or third day. Men regard [481] running as unbecoming after childhood. "If we must go quick, why not go on horseback?" says the practical Ainu, who is as perfect a horseman as the Indian.

When riding, he is able to cover a distance of fifty-five miles 492
easily in one day on a good pony, and about seventy miles if [484]
he changes his quadruped four times. Both men and women ride in the same fashion, astride, and nearly always on bare-back, or with simply a bear-skin thrown over the horse. Pack-saddles are only used when carrying wood, fish, sea-weed, or other heavy articles; and though the Japanese of Yezo designate these by the name of *Ainu kurah* (Ainu saddles), they are only in reality rough imitations of their own pack-saddles. Though women do ride on occasions, it is the men 492
who are the true equestrians. From their infancy they spend 857
a great deal of their time on horseback, while women ride only when obliged. Being, therefore, accustomed from their earliest days to ride pretty nearly from morning to night, men can stand many days of hard riding, and are not so easily exhausted as by walking or running. The Ainu are good at horse-racing, as we have seen at the Piratori festival, but 526 ●
foot-racing, even when the distance was short, gave but poor results.

Weights and burdens are carried entirely by women, and 080

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island with its southern half, as well as the salt content of the ocean rapidly increasing in proportion to the distance from the Amur-Liman and the /454/ warm Tsu-sima current (a branch of the Kuro-siwo) (1) running from the Straits of Korea to the

[113]

1. Cf. my article, "Strömungsverhältn. im Ochotskischen und Japanischen Meere /Currents in the Sea of Okhotsk and the Sea of Japan/" (Mém. de l'Acad. Imp. des sc. de St. Pétersb., VIIth series, Vol. XXI, No. 3, pp. 25 ff., plus map, Pl. XII).

southern end of Sakhalin, the southern part of the island is far richer in invertebrate marine animals and seatang than the north. And accordingly, the latter, like the former, plays a far greater role among the foodstuffs of the Ainu than among those of the Gilyak. Everything that the sea yields in such products and occasionally casts ashore in great quantities is used by the Ainu for food, especially the large oysters and scallops, an octopus of considerable size (called achkoipa by the Ainu), whose arms are regarded as a special delicacy, sea urchins and starfish, actiniae and
● [526]
holothurians, the so-called trepang, and others (2). In order to

2. Schmidt, op. cit., p. 97. Dobrotworskij, in the preface to the Ainu dictionary, op. cit., p. 37.

get the trepang and similar animals from the bottom of the sea, the Ainu of Jesso, as the Japanese Rinsifée reported in 1786, are said to have been skilled at diving from the age of ten on (3).

[113]

3. San kokf tsou ran to sets, ou Aperçu génér. des trois royaumes /General Survey of the Three Kingdoms/, translated from the original Japanese-Chinese by Klaproth, Paris, 1832, p. 229.